

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 28th of June to the 5th of July, 1869.

THE *Oudh Ukhbar* of the 22nd of June publishes the contents of a letter, the purport of which is to show that, in the first instance, the Government as a favour caused a circular to be published concerning certain advantages to the inhabitants of the Province of Oudh, but that the intention was not carried out; respectable people are in great distress, and go about begging. "If they petition the Government they obtain no hearing; but the news of the Government intention to give them pensions gave them new life, and now all this delay is disheartening them. Again, those who have studied English in the hope of obtaining employment—the hope which inspired their parents to send them to the Canning College, is all for nothing and to no purpose; for even after undergoing examinations, they are going about without employment,—all of which has so disheartened the students that many others seeing their condition have left for their homes." The writer here complains of strangers being allowed to occupy appointments, while those who have studied and passed examinations, are going about without means of livelihood; and he adds that it is quite clear that interest carries the day under the English Government, and not merit or ability. The writer proceeds,—“The great complaint just now is that in the Canning College there is no one capable of giving instruction in law; and although there has been a talk about

this for the past two years, and Committees have been formed, still all is as it was." The writer concludes by calling upon the Chief Commissioner to look to this, and to see that legal instruction is given to the boys, in order that they may not be disheartened by want of employment.

Under the heading "Crime without Enjoyment," it is said that notwithstanding that under English rule "the lion and the goat drink at the same stream," still at Dalhousie female children are murdered, and the crime cannot be prevented. The writer is of opinion that it is quite necessary for the Government to make some arrangements in this matter: "for as God has made them, He will likewise make the 'powers that be' answerable for it; and it is only proper that Colonel Blair Reid should do his best to put a stop to it." The editor adds that generally speaking where this crime (infanticide?) was most prevalent, Government has adopted excellent measures to prevent it.

The *Makwa Ukhbar* of the 23rd of June notices that the Maharajah of Cashmere has paid the balance of the cost of the bridge over the Jhelum. The entire cost is said to be Rs. 45,000—Rs. 20,000 being given by Government, and the balance being paid by the Maharajah.

The *Moofeed-ool Anam* of the 24th of June recommends Government to adopt the plan of sending money through the agency of the Telegraph Office, "as is done in France." Any person who wishes to remit money pays it into the Telegraph Office, and the party to whom it is made payable draws it with ease. The editor considers it strange that such an easy mode of remitting money has not long ago been adopted. It is hoped that the plan will be approved of, and that no time will now be lost in adopting it.

The *Ukhbar Alum* of the 24th of June alludes to the frequent introduction of false evidence in Courts of Law, and the baneful effects of it in the settlement of cases. The writer says that it frequently happens that the features of a case are entirely changed by this, and as the civil officers base their

judgments entirely upon the evidence adduced, and make no private enquiry into the value of such evidence, much injustice is too often the result. The writer suggests that if the Judges were to have private interviews with respectable natives, and ascertain from them the true state of cases, a better result would be arrived at; but under existing circumstances they trust entirely to the evidence before them, and act upon it. The writer goes on to say,—“Even this has been observed that a case has been settled without evidence, notwithstanding that the whole thing has been false from beginning to end; and the Judge has not allowed for any want of integrity in the statements of one party, and the want of evidence on the other side. If the Judge thought the former correct, still he ought to act in accordance with established rule; and until this is done, no good will ever come of it.” The editor directs particular attention to the above.

The *Social Science Congress* of the 25th of June alludes to rumours prevalent that the King of Burmah is about to be dethroned, and the British Government rule the entire country, in consequence of the inhabitants being greatly straitened by the tyranny to which they have been subjected by the king. It is added that the people are all anxious that this should be brought about.

The *Lawrence Gazette* of the 26th of June compares the British rule with the rules of former Hindoostanee kings; cites the improvements effected by each; and draws the conclusion that the British rule has surpassed all others. The writer proceeds to say that in former times it was necessary for people to be always armed in order to protect themselves; but that now the orders of Government are sufficient to protect them. He regrets that notwithstanding the superiority of the British Government, there is no gratitude from the people of Hindoostan, as might be expected; “the reason of which is that however gracious and kind a Government may be, the people of Hindoostan cannot take to those who display anything like haughtiness, while they would sacrifice any

amount of wealth over those who keep upon terms of unity and friendship with them." The writer explains that haughtiness does not bear the signification of pride or insolence, but it is the pride one has of his own merits and talents, by the possession of which he looks upon himself as better than his neighbours; "and, although some English writers remark upon the haughty nature of the Englishman, as bearing a resemblance to the braggadocio of the Chinese—for as the Chinese look upon foreigners as devils, so Englishmen look upon other nations as so many wild tribes,—still to our thinking the haughtiness of the English is much less than the bragging domineering manner of the Chinese. But friendship, or a disposition to be friendly, is not yet as it ought to be between these nations: because it is not mutual, which is the reason that true friendship is not found existing between them. How good a thing it would be to remove this feeling of aversion on the part of the English which exists in Hindoostan, and be more friendly in their intercourse, exchanging visits as Hindoostanees of different creeds do, which would doubtless bring about a mutual understanding between them."

The *Unjumun Hind* of the 26th of June alludes to a statement published by the *Friend of India*, that the Duke of Edinburgh will, on his arrival in India, displace Lord Mayo, and act as "Deputy Vice-Regent," &c., &c., and to the *Indian Examiner's* reply, &c., &c.

The story of the French Ambassador in China having been struck by a Chinaman is alluded to, the result being the hauling down of the French flag, and the probable consequences thereof.

The affairs of Muscat are also noticed, copied from Anglo-English Journals.

The *Ukmil-ool Ukhbar* of the 30th of June publishes good accounts of the Bhurtpore Rajah's earnestness in the management of his State. It is said that he has introduced some improvements into his rule, &c., &c.

The *Raja Khaliack* of the 1st of June, and the same paper of the 15th, do not require special notice.

The *Rahnoomai Punjab* of the 25th of June says that a correspondent writes from Dhurmsala that "a new bud is just now opening, the perfume of which is filling the brains of the people with a freshness that surpasses everything in fragrance, inasmuch as that cases which are sent up to the Commissioner in appeal are at once dismissed; but if by any chance a case is made fresh and green, its fate is so strange that there is no telling of it." There is a simile—"taking a handful out of a load." An inhabitant of Deyrah in the Kangra District gained a decree in the Lower Court, but in consequence of his opponent appealing he lost it,—so he went and ate a *tolah* weight of opium; but before the drug had time to work, he was arrested by the Police, and the poison pumped out of him by the doctor. The reason why he attempted suicide was, he said, the injustice he had suffered at the hands of the *Hookum*. "God be praised; this then is the result of the *Hakim's* justice and favour."

The *Gwalior Gazette* of the 27th of June does not require special notice.

The *Karnama Hind* of the 28th of June mentions that in consequence of the Political Agent of Ali Rajpore having reported to Government that this State is mismanaged, a trustworthy man has been sent to undertake the management; and, it is added, that when the Chief becomes of age, his estates will be made over to him.

Under the heading "Agra News," it is said that when Abdool Guffoor was appointed *kotwal* of the city, and Valait Hoosain was made Sub-Inspector to enquire into the case of burglary, for some time there was peace and quietness; "but," adds the writer, "for the past week thieves have recommenced their work, and although search is made, there is never any clue found to either them or the property stolen."

Abdool Guffoor, *kotwal* of Agra; Nizam-ood-deen, *kotwal* of Allygurh; Dowlut Singh, *kotwal* of Mynpoorie; and the *kotwal* of Muttra, who went to enquire into the burglary case of Behareepore, have returned to their different stations without success."

The *Oudh Ukhbar* of the 29th of June publishes a lecture on the welfare of Hindoostan, similar to other lectures of the kind lately published. The lecturer advocates native female education, and laments the want of energy in his countrymen in the important measure of public reform.

The *Nujm-ool Ukhbar* of the 30th of June mourns over the long drought, and the scarcity of grain throughout the North-West Provinces.

Under the heading "Good news for Natives," the following appears:—"A Local Government of Hind enquired of the Secretary of State whether natives could be appointed Assistant Registrars in the Appeal Department of the High Courts, as well as in the Registering Department. The reply is said to have been that even higher appointments might be bestowed upon natives, and that when such vacancies occur, neither colour nor caste ought to be allowed to stand in the way. But that the appointments of Lieutenant-Governor, Members of Council, Head of the Customs, &c., should of course be reserved for Europeans to fill; and in each High Court two Native Registrars, Registrar-General, and Civil Judgships of districts, are fit appointments for Hindoostanees; but at the time of selecting them care must be taken to appoint only those who are worthy to occupy such places. We hear that the Governor-General has refused to appoint any native as Judge of a district, and has enquired whether the Secretary of State wishes to have the natives appointed immediately to the High Courts, or whether they will be appointed when opportunity offers."

The *Julwatoor* of the 1st of July offers some remarks upon the dealings of Hindoostanee bankers: the writer says that

they are generally speaking unfair, and do not understand giving back any property they may have obtained possession of; and that, although these dishonest ways are well known, still all are not alike, &c. &c. The writer goes on to say, that though the conduct of hungry and needy characters is recorded for Government information, the well filled ones are not thought of, or at least they are allowed to do as they please, without enquiry. "We are sure that if a private enquiry were made the thing would be apparent. Are there other meanings for the terms 'bad characters' and 'dishonesty'? Or are these people exempted from suspicion, so that the Government does not look after them? If it is argued that the Government will not take notice of faults until they become apparent, we say that there are hundreds of cases hidden which nothing but private investigation and smart treatment will bring to light. Consider how the Government favours public reform; and if a shopkeeper gives short weight, even to the extent of four pice worth, he is imprisoned for six months. What then is the reason that small cases should be so completely sifted, and larger ones left unnoticed? To our thinking the best arrangement for this is that no one should be allowed to have any dealings of the kind without the knowledge of the Police, or the *Meer Mohalla*. The writer here introduces the remarks and orders of His Excellency the Commander-in-Chief, extracted from the *Pioneer*, concerning the dealings of the army with native bankers, &c., &c.

The *Abhaiyat Hind* of the 1st July publishes an article headed "Amendment." The writer says it is well known that it is easy enough to be ruined, but that it takes a long time to regain what is lost. That it takes far less time to destroy a thing than to make it, &c., &c. The object of this introduction is to point out what great exertions must have been made to promote the interest of this country; to educate the people, men, and women; to introduce the arts and sciences, &c., &c. "Moreover," the writer continues, "the people of other countries hearing of all this, took a fancy to the

same themselves, and after attaining to them returned to their own countries and made them known. When the kings of Persia and Tartary began to tyrannize so much as to covet the women of other castes, and the Mogul kings began to oppress, such ignorance and evil spread abroad, that men of good families laid aside their learning and began to kill their daughters to save their honour, and the common people seeing this began to sell their children in their ruin; and the crime of robbery spread to such an extent that no one was safe. By God's blessing this country fell into the hands of the English, and signs of amendment showed themselves; the rulers of the country, after considerable trouble and with great difficulty, put a stop to these evils; courts and committees were established; rebels received their deserts; the people began to feel the blessings of peace; the scales of justice became properly balanced, and dispositions were so united, that the lion and goat began to drink at the same quay, or landing place. The people, in grateful recognition of all this comfort, turned themselves to the attainment of knowledge, through the agency of which they were soon in affluent circumstances. The Government relied upon the friendship and attachment of the people, and, with the feelings of patrons, they removed every defect they discovered in anything. Among other things the Persian language was discontinued in the courts, and the language most prevalent was introduced, by which justice was more easily administered, and the English very soon acquired the language, in order that the Government work should not suffer, and thus did justice sit,—so that even the most hardened criminals confessed that they were justly punished for their crimes, and they were being exterminated. The Government gave not a thought to its heavy expenditure: it looked only to the comfort and welfare of the people, &c., &c." The writer goes on to say that dacoits and other lawless persons always interrupted Government work when they could do so, and used to create great distress, but that the Government cares not at what expense an offender is punished; while those who are sincere well-wishers of the Government, always look into

good and evil measures; and offer their opinions for or against them. The Government is neither extravagant nor indolent, and only desires to do good, which is the reason why this change in the language was suggested. It was discovered that in the Urdu language those words, which are introduced by way of eloquence in court documents, were not suited to English courts of law, &c., &c. The writer concludes by urging, as others have already done, that the language most readily understood and read is the best; that there are also faults in the Hindee language as in the Oordoo; that Pundits take most difficult Sanskrit words and mix them up in it; and he instances the fact that prior to the time of Shahjehan a mixture of languages was in use; that the Ameer Khooshru (a celebrated poet of Delhi) used to converse in the Hindee language, which was the same as is now called Oordoo, the only difference being that there was not such a mixture of Arabic and Sanskrit words in it; and in those days the Mussulmans used to call it the Hindee language, with the signification that this language has a connection with Hindoostan. The writer points out other languages used in former times, and adds that the Lucknow people put a little more pepper into the Oordoo tongue, but it is not one that can be well used in English courts of law. The writer finishes off by appealing to the different writers to name the language they consider most suitable, and recommends that the Nagri character and Hindee tongue (unmixed) be used in the English courts, which plan the late Mr. Thomason is said to have been in favour of.

The *Mujma-ool Bharain* of the 1st of July alludes to the statement of a correspondent of the *Oudh Ukhbar*, that owing to the excessive heat the Judges of Benares have suspended the work of their courts, and intimated to the *vakeels* that until rain falls, they need not attend the courts, but that the native officials would attend as usual, &c., &c.

The *Kaleid Ummeid* of the 12th of June, under the heading "A most wonderful bit of News," quotes a paper called the

Chandoul Ukhbar, to the effect that "a boy named Fakdera, son of Amsera, of the Brahmin caste, residing in a village called Bungoo in Sealkote, died of some disease seventeen years ago, and has now appeared declaring himself to be the same person, and whom the parents at once recognised. It is added that the news spread near and far, and a great gathering took place. Being interrogated, the young man stated that he was alive though he appeared to be dead; that a *dian* took him away, and a *fakir* rescued him." The news reached the Police Station, and orders have been passed to the Deputy Inspector to enquire into it.

The *Oordoo Delhi Gazette* of the 3rd of July publishes the reply of one Rampershad to the editor of the *Ukhbar Julwa-tor*, Meerut, upon the remarks of that paper anent Railway improvements for native females, &c., &c. The writer says that he has perused the article in question, and although he is not sufficiently learned to take upon himself to criticize it, still by the kindness and favour of Government, he has become master of his alphabet, and that the opinions expressed in the article under notice have thrown such light and splendour around, that the like of it he has not seen before. He then alludes to the paragraph stating that only one description of carriage has been allotted to natives; and in these carriages people of all castes, from the most respectable to the sweeper and *chumar*, sit; that generally speaking, if a *chumar* or a sweeper touches the body of a Hindoo, it is necessary for the latter to wash; and that in fact it is pollution for any respectable Hindoo or Mussulman to be in close proximity to sweepers and *chumars*; that the Government should act as it has done in regard to its own countrymen—*viz.*, let there be first-class carriages for respectable Hindoostanee Chiefs, &c. "Now," says the writer in reply, "it is clear that the Government has established this railway for the general benefit and not for its own countrymen only; concerning the public, all are alike in the eyes of Government, and no particular leaning is shown for any particular class; the five fingers of the

hand are looked upon as all alike. The riding in first-class carriages is not a special case for the English only, as you have stated,—whoever pays the fare, whether he be an English or a Hindoostanee gentleman, can take his ride as a first-class passenger. Enough then, if there be a flaw, it is on the part of our own countrymen, and not on the other side: because if a chief appears to be so outwardly, and keeps his heart and desires secret, like to sweepers and *chumars*, he acts as his feelings dictate, and necessarily sits with low and disreputable people; but if he pays first-class fare, he will doubtless be spared the indignity of doing so; it all depends upon the rates laid down by the Railway rules. Another person, the editor of the *Ukhbar Alam*, has made some remarks in the same strain about the conveyances required by respectable native females. He urges that these screened ladies should be accommodated with a female servant by Government, in order that messages may be carried to and fro between them and their husbands," &c. In giving his opinion, the writer urges that it is distasteful to a respectable screened woman to sit near a strange woman who is not ashamed to show herself in public. "It is very strange that this editor should have gone so much against his own good counsel, by recommending that such women should be appointed to wait on respectable females! Besides which it is clear that all European ladies and gentlemen, who travel by the Railway, are attended by their own private servants, whose Railway fare they pay out of their own pockets. No Government *ayahs* or *khidmutgars* are kept up for their convenience at any station—had such been the case, it would not have signified." The writer concludes by saying,—“It is a pity that notwithstanding all the kindness and favour shown by Government, at the expense of *crores* of rupees lavished upon educating and otherwise benefiting them, the word gratitude is not to be found on their tongues; but instead of it they are ever ready to discover some defect in its rule. They cannot but feel grateful for the changes that have been effected in their conveyance to distant stations at half the former rates; and

it is a pity that notwithstanding all the benefits bestowed upon us by Government, even now the screen of ignorance and apathetic indifference has not been removed; and we are ever employed in harbouring vain, ridiculous, and profitless ideas. And I, too, being a countryman of yours, and seeing these things so opposed to fact, consider that they tend only to bring disgrace and reproach upon us; and for this reason I send these few lines," &c., &c.

The liberality of the Talookdar, Mahant Hurchurn Dass of Lucknow, in establishing a charitable dispensary, and other generous acts, is noticed.

The *Bhiddia Bilass* of the 19th of June does not require special notice.

The *Educational Gazette* of the 30th of June notices that the "Government of Hind, in accordance with the request of Sir W. Muir, Lieutenant-Governor of the North-Western Provinces, has sanctioned Rs. 50,000 for the purpose of erecting an Institute and Library to the memory of the late Mr. Thornhill, C.S.I.; Rs. 25,000 is said to have been raised by private subscription," &c., &c.

The sanction of Rs. 25,000 per annum for the relief of those destitute persons who were pensioners of the late King of Oudh, and who were ruined by the annexation of that province, is also noticed. The editor adds,—“How generous it is of our Government to take this load upon itself; but doubtless those from whom the good act emanated will receive their reward from Heaven.”

The *Malwa Ukhbar* of the 30th of June, referring to the investiture of the Rana of Dholpore with the Star of India, says that many English editors taunt us with the enquiry as to what great work this Chief has done to deserve such an honour, as they were under the impression that he was generally occupied in the work of slave dealing. The *Malwa Ukhbar* remarks that if this be true, the Government has

erved in bestowing this title upon him; but that if it is incorrect, the Rana ought to bestir himself in vindicating his pharaoter. "And," he adds, "it is incumbent on all Chiefs, who are the victims of such untruths, to see and have them put to rights."

It is said that the Sultan of Turkey is about to introduce a new custom into his Government "by which all will be made alike—both Christian and Mussulman. For the carrying out of this measure a committee will rule, and the Head Dewan will be the *Sirpunch* or referee. In future the work of the courts will not be guided by the *Koran*, which will be only used as a complimentary thing of devotion. We are certain that the *Kazees* and *Moollas* will disapprove of this; but the Sultan and his durbar approve of it." Other changes in the arrangements are also mentioned as likely to be introduced by the Sultan. The *Malwa Ukhbar* remarks that the Sultan is the protector of *Islam*, and when he introduces this custom, other Mussulman Chiefs will oppose the introduction, or aid it. (The word is indistinct from defective printing.)

It is noticed that the Brahmins of Bombay have given a Hindoo widow away in a second marriage, which was conducted with great pomp and ceremony, and at which many of the Europeans of rank and standing attended.

The *Allygurh Institute* of the 2nd of July alludes to the recent circumstance of two of the successful candidates for the C. S. Examination having been rejected as above the prescribed age. The writer thanks the *Overland Mail* and other English papers for the sympathy they have expressed for his unfortunate countrymen, and hopes and believes that the mistake has arisen from inadvertence or ignorance, rather than from any intended desire to deceive. He thinks it probable that the House of Commons may think it worth their while to make full enquiries into the question of the difficulty of accurately ascertaining the age of the natives of India, or that "in any circumstance measures might be

taken which would prevent the occurrence of such unpleasantness in future."

This paper gives an extract from the proceedings of the "Rajpootana Social Science Congress," and invites the attention to it of those native gentlemen who already have the power, but not as yet the will, to interest themselves in the cause of native education. The writer alludes to what is being done in Jeypore, and what has been done in Oudh by the Talookdars of that province in the establishment of the Lucknow Canning College. The extract alluded to refers to the introduction of a Bill (which was passed) by Dr. Valentine for bringing in all the sons of the Nobles of Jeypore, from 8 to 18 years of age, into the capital of Jeypore for instruction. The *Social Science Congress* further recommended to His Highness the Maharajah the establishment of a separate school, to be entitled the "Jeypore Nobles' School," with a competent staff of teachers in Sanscrit, Hindee, Arabic, Persian, Oordoo, and English; where lectures in the natural and physical sciences should be delivered, and instruction afforded in the higher branches of education not generally taught in public schools, such as social and political economy, &c., &c.

The same paper publishes a statement from the pen of Rajah Sheoraj Singh, C.S.I., of Kashipore, in favour of the substitution of the Nagri character for the Persian, now in vogue in our courts, and in literary language generally.

The *Panjabi Ukhbar* of the 2nd of July does not require special notice.

The *Jugat Samachar* of the 14th of June does not call for special notice.

The same paper of the 21st of June, alluding to the appointment of a third Judge of the Chief Court, says that as now-a-days the Government of Hind and the European Officials are inclined towards Hindoostanees, "Syud Ahmed Khan," or some other native equally meritorious, might be appointed as third Judge with advantage.

The *Mundhar* mint of the 21st of June published some correspondence concerning Bikaner, Chooroo, and Rattengurh in which allusion is made to a petition of the "Bikaner Sirdars" to Captain Powlett, which received the reply that the Rajah would settle their case; and in the event of his not doing so promising to take further steps in the matter, &c., &c. The writer proceeds,—“The Rajah of Bikaner was greatly disturbed by the petition of the Sirdars, and gave them letters to Captain Powlett, saying ‘send the Sirdars here to me;’ but the Captain Sahib had left for Jeypore. In a letter it was stated that as formerly Rs. 50,000 was taken from them (the Sirdars) so much will still be taken,” &c., &c. The Sirdars are said to have taken the paper, but would not go to Bikaner; some more correspondence took place; agents were sent; and if the case is settled, they, the Sirdars, will go also, if not they will not go; “but,” it is added, “one thing is settled—viz., that if the case is not settled, they will not pay a fraction. The Bikaner *Wattee* zemindars are one; and the Rajah and Deputy Dewan are one also,—let us see what will be the result.” The editor adds that since the Deputy has been appointed, the people of Bikaner have been much troubled;—all those who side with the Deputy are unjust in their dealings. He gives the name—viz., Tuffuzul Hoosain, Hakim of Chooroo, who is said to have so oppressed the people that they left the city. Rattengurh is said to be in the same plight as Tuffuzul Hoosain has gone there—all the people leaving the city as he appeared; but the “Deputy of Bikaner” has sent him again to the city, as he left it when he observed the panic his presence created. It is added that the people will not allow him to remain; and that if this kind of thing continues, Rattengurh will soon be ruined.

Allusion is made to a serious disturbance between the Bud-doo and Jaola Thakoors; many are said to have been slain on both sides, and many wounded. The Durbar will, it is said, advise them and soon settle this dispute, or the disturbance will greatly increase: because large parties assembled on both sides, and a good deal of fighting takes place.

The *Ukhbar Benares* of the 1st of July does not require special notice.

The *Jagat Samachar* of the 31st of May does not furnish anything novel.

The following Vernacular newspapers have been examined in this report, viz :—

NO.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1869.	1869.
1	<i>Oudh Ukhbar</i> , ...	Lucknow, ...	June 22nd	June 28th
2	<i>Malwa Ukhbar</i> , ...	Indore, ...	" 23rd	" 28th
3	<i>Moofed-ool Anam</i> , ...	Futtehgurh, ...	" 24th	" 28th
4	<i>Ukhbar Alum</i> , ...	Meerut, ...	" 24th	" 29th
5	<i>Social Science Congress</i> , ...	Jeypoor, ...	" 25th	" 29th
6	<i>Lawrence Gazette</i> , ...	Meerut, ...	" 26th	" 30th
7	<i>Unjumun Hind</i> , ...	Lucknow, ...	" 26th	" 30th
8	<i>Uknil-ool Ukhbar</i> , ...	Delhi, ...	" 30th	July 2nd
9	<i>Rafa Khaliack</i> , ...	Shahjehanpoor, ...	" 1st	" 3rd
10	<i>Ditto</i> , ...	Ditto, ...	" 15th	" 3rd
11	<i>Rahnoomai Punjab</i> , ...	Sealkote, ...	" 25th	" 3rd
12	<i>Gwalior Gazette</i> , ...	Gwalior, ...	" 27th	" 3rd
13	<i>Karnama Hind</i> , ...	Lucknow, ...	" 28th	" 3rd
14	<i>Oudh Ukhbar</i> , ...	Ditto, ...	" 29th	" 3rd
15	<i>Nujm-ool Ukhbar</i> , ...	Meerut, ...	" 30th	" 3rd
16	<i>Julwatoor</i> , ...	Ditto, ...	July 1st	" 3rd
17	<i>Abihyat Hind</i> , ...	Agra, ...	" 1st	" 3rd
18	<i>Mujma-ool Bharain</i> , ...	Loodiana, ...	" 1st	" 3rd
19	<i>Kaleid Ummeid</i> , ...	Lahore, ...	June 12th	" 3rd
20	<i>Oordoo Delhi Gazette</i> , ...	Agra, ...	July 3rd	" 3rd
21	<i>Bhiddia Bilass</i> , ...	Jummo, ...	June 19th	" 4th
22	<i>Educational Gazette</i> , ...	Agra, ...	" 30th	" 4th
23	<i>Malwa Ukhbar</i> , ...	Indore, ...	" 30th	" 5th
24	<i>Allygurh Institute Gazette</i> , ...	Allygurh, ...	July 2nd	" 5th
25	<i>Punjabee Ukhbar</i> , ...	Lahore, ...	" 2nd	" 5th
26	<i>Jagat Samachar</i> , ...	Meerut, ...	June 14th	June 29th
27	<i>Ditto</i> , ...	Ditto, ...	" 21st	" 29th
28	<i>Murdhurmint</i> , ...	Joudhpoor, ...	" 21st	" 29th
29	<i>Ukhbar Benares</i> , ...	Benares, ...	July 1st	July 5th
30	<i>Jagat Samachar</i> , ...	Meerut, ...	May 31st	June 29th

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :

Upper India.

The 16th July, 1869.